

Exhibit 1 (Part 13 of 14)

Attachments I-R to

Affidavit of David K. Draper

Attachment I

Tareekh, AlMusadat 41

(Translator's note: The following page contains 3 paragraphs, 2 of which are signed)

Association of Saudi Red Crescent
Peshawar
Phone 41488 - 74264

Brother Abu Al Ridha
God Protect you
Peace be with you and God's Forgiveness and Blessings

I wish that all weapons we have in MiranShah be inventoried,
and establishing Ahmad's front we want it to be a permanent base
for us.

Signature unclear

Saudi Red Crescent for Afghan Refugees in Pakistan Peshawar
Tele:74264/41488

Brother Abu Al Hasan we have an extreme need for weapons so I
urge that you not provide them with more than 25% of the existing
weapons and Peace

Signed
Osama Bin Laden
7/22/08 H (Hijri calendar)

Tareekh, AlMusadat 41a

1- Brother Abu Osama God Protect Him
Peace be with you

It is advised handing brother Ahmad more of the Seminovs and
R.P.G., medium mortar, heavy Goryunov.

جمعية الهلال الأحمر الفلسطيني

بشاور

تلفون ٧٤٢٧٤ - ٤١٤٨٨

م. خاتم

السلام عليكم ورحمة الله وبركاته

أهلاً بك ورحمة الله وبركاته

الموجود في

بشاور

بشاور

بشاور

بشاور

Saudi Red Crescent for Afghan Refugees, P.O. Box 1000, Peshawar, Tel: 7426414155

الشيخ أبو الحسن علي بن أحمد بن محمد بن علي بن أبي طالب

السلام عليكم ورحمة الله وبركاته

بشاور

٢٠١١/١١/١٢

«الرخ ابو اسامة صفا الله
اسم عليه
برص سليم رخ امة مزيد خالصا - و RPF و
هنا و في و انوب تيل

Attachment J

(Parenthetical remarks in Italic are the translator's)

(Document name: Tareekh Osama/30/Tareekh Osama 93)

In the name of God

- 1- Advisory council.
- 2- Cooperating with Sheikh Saleh.
- 3- Security Officer.
- 5- Reducing the number of workers.
- 6- Forming a committee to take care of the brothers' problems, and of the financial matters.
- 1A- Sheikh Abdallah.
- 1B- Sheikh Tameem.
- 1G- Brother Wael Jleidan.
- 1D- Brother Abu Hajer.
- 1H- Brother Adel Farhat.
- (Illegible)- Abu Abdallah President
- ?- Abu Khalid.
- ?- Abu Ubaidah.
- 1- The mobilization committee, Sheikh Abdallah, Sheikh Tameem, Abu Abdallah, and Abu Hasan.

بسم الله
 ١- مجلس شيوخ
 ٢- التعاون مع الشيخ
 ٣- هنا بطل أمين
 ٤- تشريع مدد العالين
 ٥- تكسر لجنة الامتصاص ميتا كل الاقوة راد جوامع
 ٦- الشيخ عبد الله
 ٧- شيخ سليم
 ٨- الشيخ والي جليل
 ٩- الشيخ ابو صابر
 ١٠- الشيخ محمد بن صالح
 ١١- الشيخ عبد الله
 ١٢- ابو خالد
 ١٣- ابو عبيدة
 ١٤- لجنة الاشراف الشيخ مداد والشيخ صبيح

Attachment K

BIF/1B087/01/ALTahdi 88-1

In the name of God, the most compassionate, the most merciful
Honorable Brethren: May God safeguard you.

Peace be upon you and God's mercy and blessings

A dispute has arisen regarding the medical and educational work project inside Afghanistan "Al-Tahadi". This is a joint project for all Islamic Relief Organization that operate in Peshawar between brother Ahmed Sa'eed Khidhir (Project Supervisor) as Party One and Wa'el Jaleedan (President of the Saudi Crescent) and Dr. Abdullah Azzam as Party two. The dispute can be summed as follows:

1. Party Two has arranged with the Saudi Benevolence Committee (Adel Baterji) to put a hold on the project funds that are in their possession and refuse to turn them over to the project.
2. By refusing to surrender the funds to the project, party Two has pressured Party One to sign documents to transfer the ownership of the project to something called the "Founding Committee" comprised of Party Two and two other loyal persons who work in the project in addition to Party One.
3. While Party One was traveling to collect funds for the project work which has been threatened to halt as a result of the hold placed on the funds and on Wednesday, November 2, 1988, at 9 P.M., with the collaboration of the above-mentioned two persons (members of what is called the founding committee working for the project), Party Two did the following:
 - A. Seized all contents of the main project office in Peshawar/ Pakistan including the personal belongings of Party One and the possessions belonging to the Project of Motherhood and Childhood Center run by the wife of Party One. All these possessions were transferred to the dental clinic that is a part of the Saudi Red Crescent located next to the residence of engineer Hikmatyar.
 - B. Seized all the contents of the project storage. (the main and small storage or stores (maybe) and transferred them to the major storages of the Saudi Red Crescent in camp Gashgary, Peshawar.
4. Party Two has pressured the president of Habeeb Bank, Peshawar Branch and was able to seize all the bank accounts of the project.

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5. Party Two has faxed letters, and telephone calls to different destinations (Saudi Arabia, Kuwait, Yemen, the Sudan, Canada, America, Sweden, etc...) and claimed the following:
 - A. Severed Party One from managing the project.
 - B. The ownership of Party Two of the project represented in the so-called Founding Committee.
 - C. Accusation of Party One of:
 - a. Attempting to seize the project and sell it to the American Embassy or to Christian or humanitarian relief organizations or any one.
 - b. Suspicious contacts with non-Islamic bodies.
 - c. Threatening Party One with jailing and beating if it returned to Peshawar.
 - d. Threatening any body or organization that deals or cooperates with Party One by destroying that organization and exposing them publicly in the Party Two controlled newspapers (Al-Jihad Magazine published in Peshawar)
6. Party Two has demanded -and pressured- Party One not to return to Peshawar. But Party One did.

Party One has asked for arbitration of Party Two beginning November 26, 1988 in the form of phone calls, hand-delivered messages, mediation of the leaders of the mujahiddeen such as Shaikh Rubbani, Shaikh Sayyaf, engineer Hikmatyar, and Shaikh Younis Khalis, and finally by sending a delegation to negotiate with Party Two.

Party two tried to evade arbitration first by procrastination and then raising objection to public arbitration, then protesting to the Party One demand for chastisement and the subject of arbitration, and finally objecting to the judges Party Two had initially agreed to.

At the end, both agreed that arbitration be held on Friday, December 16, 1988. On that same day, Party Two carried out its threat against Party One by beating. A group of Dr. Abdullah Azzam were sent to beat some worshipers who dared distribute a proclamation in which Party One was demanding Party Two to accept arbitration.

Arbitration started secretly on Monday, November 25, 1988.

بسم الله الرحمن الرحيم

حفظكم الله .

الأخوة الأفاضل :

السلام عليكم ورحمة الله وبركاته وبعد :
فقد وقعت خصومة بخصوص مشروع العمل بملكي وشريفي داخل أفغانستان (المتحدى) . وهو مشروع تعاوني
للكافة والمنظمات الانسانية الاسلامية معاملة على الساحة (في بشاور) ، من :
الأخ أحمد سعيد خضر (مدير المشروع) /
الأخائل حميدان (رئيس مجلس الشورى) و د . محمد توفيق عزام

طرف اول
طرف ثان

ومثلت هذه المجموعة في :

- ١ - حسن الطرف الثاني بالتمثيل من لجنة الشورى (إعداد مرجي) أموان المشروع المحفوظ لديهم ورسم
تخطيط للمشروع
- ٢ - يمين العمال عن المشروع : قام الطرف الثاني بالتخطيط على الطرف الاول لتوزيع أوراق تفق ملكية المشروع التي
باسمى "الهيئة التأسيسية" ولم يكتفوا من الطرف الثاني وتضمن آخرين بوسائل له . ويملكان في المشروع فائضة
الى الطرف الاول
- ٣ - أثناء سفر الطرف الاول لجمع أموان المشروع لدى أصبح مبددا متوقف نتيجة حصر ثمان بنيه وفي الساعة
التيعساء يوم الأربعاء الموافق ١١ / ١٢ / ١٤٢٨م وبشاور مع الشخصين المذكورين أعلاه أمعاء ما يسمى
بالهيئة التأسيسية (تضمن من المشروع) : قام الطرف الثاني في
- ١ - الاستيلاء على كافة محتويات مكتب المشروع اثر شفي في مشاور / باكستان / معا فيها استملكت الشخصية
للطرف الاول ، وممتلكات تابعة للمشروع رعاية الامومة والطولونه الذي تديره زوجة الطرف الاول ونقل كل هذه الاشياء
الى عيادة الانسان التابعة لبلال الاحمر السعودي "الجوار سكن لمهندس حكمنبار"
- ٢ - الاستيلاء على كافة محتويات مخزن المشروع (المخزن الصغير والمخزن الرئيسي) ونقل محتويات هذه
تخازن الى مخزن بلال الاحمر السعودي لرئاسة في مخيم "جشوري" مشاور /
- ٤ - قام الطرف الثاني بالتخطيط على مدير احصاء عند اقرب مشاور كانت / وتمكن من الاستيلاء على كافة الحسابات
الملكبة للمشروع
- ٥ - قام الطرف الثاني بارسال (الفاكسات) ووسائل ومكالمات هاتفية الى جهات مختلفة (السعودية ، الكويت ، اليمن
السودان ، كندا ، أمريكا ، السويد ، ... الخ) ادعى فيها ادعى :
- ١ - نص الطرف الاول من ادارة المشروع
- ٢ - ملكية الطرف الثاني للمشروع متعلقا في الهيئة التأسيسية لتسعة .
- ٣ - اتهام الطرف الاول بما يلي :
* محاولة الاستيلاء على المشروع أو بيعه لسفراء امريكه ولجهات منسوبة ولاغاية الانسان
أو أي جهة
* الاضرار بالشؤون المحلية غير المتضمنة
* تهديد الطرف الاول بشحن وطعن ان عاد الى مشاور
* سدد أي جهة أو منظمة سعاد أو تعاون مع الطرف الاول بدمر هذا المشير بها في تصفح التي
سفر عليها الطرف الثاني (مجلس الجهاد التي يدير من مشاور)
- ٦ - طلب الطرف الثاني - من رنعض - على الطرف الاول بعدم العودة الى مشاور ، ولكن الطرف الاول عاد
طلب الطرف الاول التحكم في الطرف الثاني من ١٥ من ١١ / ١٢ / ١٤٢٨م بشكل
- * محاولات خائفة * خطابات شمتت باسم * بوسمة نقادة المعاهدات / تشجيع ملي ، استم ساف ، المهندس
حكمنبار ، الشتم بوس جاني ١٠٠٠ ارسا وقد تعاوض مع الطرف الثاني
- وقد حاول الطرف الثاني للهروب من التحكم أولا . فسوف ثم لا يراى على الهيئة في التحكم ثم الاعراض
على طلب الطرف الاول للمعاوض ثم الاعراض على بوسم التحكم ثم الاعراض على التحكم نفس ارضاعهم في اول
الامر .
- وفي النهاية وانفوا على التحكم يوم الجمعة الموافق ١٦ / ١٢ / ١٤٢٨م وفي نفس اليوم نفذ : الطرف
الثاني تهديده بالفرج حيث أرسلت مجموعة من افراد د . عبد الله نوا لمقرب بعض المعلمين الذين حرروا على
توزيع ملاءم مطالبته الطرف الاول للطرف الثاني بالتحكم ٢٥ / ١١ / ١٤٢٨م
- وبدأ التحكم سرا يوم الاثنين الموافق ٢٥ / ١١ / ١٤٢٨م

سبح

In conclusion, the reader of the prosecution decision submitted by Party One to the arbitration committee against Party Two, and of the decision of the arbitration committee and its attached legal questions and decisions, will find that the arbitration committee has proven the claims of Party One against Party Two and has proven that Party One has committed:

lying, swindling, slandering, defamation, distrust, carelessness, fabrication, and theft to transfer the ownership of the project to itself and also possessing the properties of the project. Sadly enough, the arbitration committee has proven that Party One has forged some documents it had submitted to the committee. The committee has voided all that Party Two has done and put justice back on its track.

"Say that the truth has triumphed and falsehood expired.
Falsehood is bound to vanish."

At the end, there were more questions than answers:

1. For whose advantage was this dispute which delayed the only Islamic deed inside Afghanistan for five months while Christians planted their seeds and embedded their roots in the country.
2. Do these actions represent Party Two as individuals or as representatives of the government of Saudi Arabia's stance as demonstrated by Wa'el Jaleedan, President of the Saudi Red Crescent, and Dr. Abdullah Azzam's position, the employee of Islamic World League, knowing that Party Two members have exploited their positions as officials of two Saudi organizations as follows:
 - A. Exercised a lot of pressure on others to seize the project.
 - B. Using the employees of the Saudi Red Crescent, its technological equipment, its buildings, and storage to execute effort of taking over the project.
 - C. Lying in the name of the Islamic Coordination Committee (UI) and making decisions which the committee has disavowed in its session held on December 12, 1988.

He who wishes us, Islam and the Muslims well, (God) grant him success. He who wishes us, Islam and the Muslims evil, take him away because he doesn't glorify thy name including the heavens and the earth. (This is a supplication: t.n.)

Our last supplication is that thanks to God, Lord of the Universe
Party One: Ahmed Sa'eed Khidhir

POB 942

Peshawar, Pakistan

Tel. (521) 42557

(٢١)

ختاماً فإن الطرفي، لفرار الادعاء الذي قدّمه الطرف الاول الى لجدة التحكيم من الطرف الثاني والقرار لجنة التحكيم وحيثياته المرفقة يجد أن لجنة التحكيم قد أثبتت كذا ما ادعى به الطرف الاول على الطرف الثاني، حيث أثبتت على الطرف الثاني:

قيامه بالكذب والتخادع والتجسس والتعمية وسوء الظن وعدم التثبت وعدم التثبت والافتراء والاستنزاف للنقسل ملكية المشروع اليه، من الاستيلاء على ممتلكات المشروع، وما يؤسف له أنه قد شئت لجنة التحكيم تم قيام الطرف الثاني بالتزوير في بعض الوثائق التي قدمها لجنة، فأبغضت لجنة التحكيم كذا ما فعل الطرف الثاني وأعدت الحق على نفسه.

فإن جاء الحق وزهق البطلان ان لماضك كن زحوا ؟

وفي النهاية بقيت تساؤلات نحتاج الى اجابة :

١ - لمنحة من ثم هذا الأمر الذي يخلق الغموض الإيجابي، الوحيد باخر إعمالا بمره حصة شهر ~~بموجب~~ للمطعون بهززون بهززون ويشتون جثرونهم داخلتها ؟

٢ - هل تمثل هذه التحركات، الطرف الثاني كأفراد أم أنها تمثل موقف الحكومة السعودية متمثلاً في موقفه واشل جنيدان رئيس جمعية الهلال الاحمر السعودي وموقفه . عند الله حرام المرفقة برابطة العالم الاسلامي علما بل انشاء الطرف الثاني قد استنفوا مراكزهم كمسؤولين رئيسيين جهتين سعوديتين فيما يلي :

(١) معنوسة كثر من مشروط على الآخرين في سبيل الاستيلاء على المشروع

(٢) استخدام موظفي الهلال الاحمر السعودي وأجبرته الفسة وأنتينه ومخازنه في تنفذ محاولة الاستيلاء

على المشروع

(٣) الكذب باسم مجلس التنسيق الاسلامي واليهما اقيم المجلس واتخذته قرارات تتراكم في المجلس في جلساته

بتاريخ ١٤ / ١٣ / ١٩٨٨م

عليهم من ارادوا والاسلام والاسلمين خسر مرفقه لكن خسر دس اربابنا والاسلام والمسلمين مشرفه

أخت سرير متسدر فانه لا تحكم غلبت ماسهم السموات والارض .

وأخت دعوات من احمد له رب العالمين

نصير الاول : أحمد سعد غنير

P.O. Box 942

Peshawar, Pakistan

Tel : (521) 42557

BIF/1B087/01/ALTahdi 88-5

In the name of God, the most compassionate, the most merciful
Arbitration regarding the dispute between the parties of the *Al-Tahadi Project*

Thanks to God and prayer and peace on the Messenger of God God said," So fear not mankind, but fear me. And barter not My revelations for a little gain. Whoso judgeth not by that which Allah hath revealed: such are disbelievers." Surat Alma'ida

The Disputants:

Party One - Brother Abu Abdul Rahman Al-Kindy

Party Two - Dr. Abdullah Azzam, brother Abdul Hasan Al-Madani

Both parties have agreed on paper to arbitrate the dispute with the mediation of Dr. Fadhl and brother Abu Hajir. Also, both parties have agreed to abide by the decisions of the arbitration committee.

The session was held on Monday 17/05/1409H, 12/26/88AD from 9:30 AM to 9PM. Those present were the arbitrators, Abul Hasan and Abu Abdul Rahman. Both parties exchanged accusations, the judges listened to their statements and reviewed their documents. The following are the arbitration decisions followed by the legal questions:

The Decisions:

1. The formation of the Founding Committee as responsible for the Al-Tahadi Project is hereby null and void. So is its chart issued on 09/03/1409H, 10/19/88AD
2. All the decisions of the above committee issued on 23/03/1409H, 11/02/88AD are null and void. So are the proceedings that came out of them.
3. Reassigning brother Abu Abdul Rahman Al-Kindi to his former position as the director of the project 'Al-Tahadi' with resorting to the Coordination Committee of the Islamic Relief organizations to decide on the administrative and technical differences attributed to him and referred to in the judgments, and to decide whether he may continue in the position or not. We recommend that none of his opponents from the Coordination Committee participate in investigating him. The Coordination Committee is considered the only unit responsible for the project.
4. Vindicate brother Abu Abdul Rahman of the accusation of having contacts with suspicious non-Islamic agencies. As for the accusation of his efforts to transfer the ownership of the project to the Humanitarian Relief Association, there is doubt.

AlTahdi 88-S cont'd.

5. All private possessions Belonging to Abu Abdul Rahman that were taken from his office must be returned to him.
6. It is recommended that an administrative and technical committee be formed from the Coordination Council of Islamic Organizations to put two basic and internal bills for the project that shall be permanent, no changes or substitutes no matter who the financier is along with placing a regular financial policy for the project.
7. All individuals and associations, and those informed of the decisions of the Founding Committee in article two, in and out of Pakistan, are to be informed

بسم الله الرحمن الرحيم .

التحكيم في الخصومة بينه الشاهد

على مشروع العقد

المحمد لله .. والصلاة والسلام على رسول الله ..

أما بعد

فإن الله تعالى (فلا تأمنوا الناس ولا تشعروا الناس نفساً قطاراً)
لم يحكم بما أنزل الله فأولئك هم الكافرون (المائدة

النصوص

الطرف الأول : الأخر / أبو عبد الرحمن الكندي

الطرف الثاني : الدكتور / عبد الله عزام ، والأخر / أبو الحسن المديني ، وقد أتاب

الدكتور عبد الله الأخر / أبو الحسن عدي في حضور جلسة المحكمة .

وقد وافقه الطرفان كتابياً على التحكيم في الخصومة بينه وبين الدكتور فضل ،

والأخر / أبو حنيفة . كما وافقه الطرفان على التزامهما بتراخيص التحكيم .

وتتمتع جلسة التحكيم يوم الاثنين ١٧ / ٤ / ١٤٢٩ هـ - ١٩ / ٤ / ٢٠٠٨ م

الساعة ٩:٣٠ صباحاً إلى الساعة ٩ مساءً ، وأنها ستعقد في المكان والأخر / أبو الحسن

والأخر / أبو عبد الرحمن . وقد تبادل الطرفان الإقرار ، واستمع الطرفان إلى أحوائهما

وإطلعاً على مستنداتها . و مستذكر فيما يلي قرارات التحكيم تلويحاً بالحيثيات .

القرارات

١ - بطلان تشكيل الهيئة التأسيسية كمسؤول عنه مقدمي الدوى ، وبطلان

لاحتما - الصادرة في ١٤٢٩ / ٣ / ٩ هـ - ١٩ / ٤ / ٢٠٠٨ م

٢ - بطلان قرارات الهيئة التأسيسية المذكورة : الصادرة في ١٤٢٩ / ٣ / ٩ هـ -

١٩ / ٤ / ٢٠٠٨ م ، وبطلان كافة الإقرارات المترتبة على هذه القرارات .

٣ - إقالة الأخر / أبو عبد الرحمن الكندي إلى محله الصادر كمسؤول عن مقدمي الدوى ،

مع الرجوع إلى مجلس تسيير منظمات الإغاثة الإسلامية للفت في المناقشات

الإدارية والفنية المسبوبة إليه والمتبادر بها في الهيئات ، ولدت في شأنه

استمراره في محله من عدمه . ونوصي بالزميل في هذه الهيئة من أعضاء مجلس التسيير

في التفتيش منه . ويعتبر مجلس التسيير هو الهيئة المسؤولة عن المشروع .

٤ - ترقية سامة الأخر / أبو عبد الرحمن الكندي من مهجته الإدارية إلى الهيئة التأسيسية

الإسلامية ، وأما ترقية السعي في نقل سامة المشروع إلى الهيئة التأسيسية فينبغي

٥ - تعاد المحاكمات التي أجراها عبد الرحمن الكندي ، والدواء تسمية مكتبه ، وليس مقره في الكويت .

٦ - توصي بتشكيل لجنة إدارية تسمية من مجلس تسيير منظمات الإغاثة الإسلامية

لوضع لائحة أساسية وإدارية للمشروع . لا تكون عزمه للتعبير والتعبير

باعتبار التمويل . مع وضع سياسة مالية واضحة والهيئة للمشروع

٧ - يُحظر على الأقرار والهيئات ، داخل الكويت وخارجها ، والدور الإدارية

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the decisions arrived at by the arbitration committee.

8. Both parties promise not to take any aggressive attitude toward the other.

Legal reasons on which the judgment is based

The concept of the Al-Tahadi Project (Medical and Educational work inside Afghanistan was the brainchild of the following:

1. Brother Dr. Ali Al-Hadeeb (the former president of the Kuwaiti Crescent) who suggested the idea to Abul Hasan Al-Madani (President of the Saudi Crescent) but the idea never saw the light of the day because there was no one there to take any action.
2. Brother Abu Abdul Rahman Al-Kindi, while in Canada, prepared a preliminary study for the project in June 1986.

During the first half of 1987, the two brothers Abul Hasan and Abu Abdul Rahman met and agreed on the concept. Then the project was submitted to the Coordination Committee of the Islamic Relief Organizations in June 1987. The committee approved it as a joint collective project for all Islamic Organizations in the field. These are: The Saudi Crescent, The Kuwaiti Crescent, Convocation Committee, The Islamic Agency (Isra'), The Islamic World League, The Islamic relief, and the World Center for Schools. That is by the approval of both parties of the dispute.

Work on the project began in July 1987. Brother Abu Abdul Rahman traveled to raise funds for the project on December 10, 1987. A committee was formed in Saudi Arabia to collect the money promised by the donors. Abu Abdul Rahman returned in mid-December 1987 and requested to have a meeting of the Coordination Committee through the committee's secretary (Dr. Sameer). The meeting didn't take place and the members were individually notified. The committee's position was negative since then and until the recent dispute. The treatment of Abu Abdul Rahman remained limited to dealing with Saudi Crescent, Dr. Abdullah Azzam, and the Saudi Benevolence Committee. All the collected funds from Saudi donors settled with the latter committee.

The Benevolence Committee had asked that it must have the right to review and check the accounts and express opinion in regards to the project on the basis that this committee is the major financier. This in itself violates the Coordination Committee which is the owner of the project and reserves the right to review it.

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The project suffered financial hardships because the Benevolence Committee delayed sending the amounts agreed upon. Their excuse was that they were dissatisfied with the administration of Abu Abdul Rahman of the project. By August 1988, the project was redlined. Abu Abdul Rahman insisted on asking for money until brother Abul Hasan invited him to a meeting on October 19, 1988. In the meeting, Abul Hasan suggested that a bill must be written to specify the authoritative role of each party in the project. Abu Abdul Rahman agreed and Dr. Abdullah Azzam produced a document with the letterhead of the Founding Committee for the Al-Tahadi Project that included the project bill which has been signed by the members of the Founding Committee. These members are: Dr. Abdullah Azzam as president, Abul Hasan Al-Madani, Abu Dawood as Abu Hudhaipha deputy, Abu Suhaib Al-Misri, and Abu Abdul Rahman who has said that he had never previously heard of the name of the Founding Committee and that he had signed it (the bill) reluctantly.*

*The last line on this page and also 7, 8, and 9 of this document are either partially or wholly cut-off. An asterisk on these pages will indicate the place where the cut-off occurs.
(Translator's Note)*

بقرارات الهيئة التأسيسية المذكورة في بند ٤، بهذه القرارات التعدادية من
لجنة التكريم.

٨- يتعهد الطرفان بعدم اتخاذ أي إجراءات عدائية ضد الطرف الآخر

التجديدات

بدأت فكرة مشروع القدي (للحمل الطبي) والتربوي داخل المستشفى (لدى كل من
الأخف الدكتور علي المديب (رئيس المركز الطبي) والأستاذ (د. طاهر المكي) عام
الأخر ابن الحصة المديب (رئيس المركز السعودي) في ٦/١٨٨١ م، وتم سرور السيرة
إلى هيئة التنفيذ لعدم وجود مبدئ بها.
٩- الأخف ابن عبد الرحمن الكندي في ٩/١٩٨٦ م، حيث كانه يكتسب : ووضع دراسة
مبدئية للمشروع.

للتشجيع الأخف ابن الحصة وأبو عبد الرحمن و اقتضا على فكرة المشروع دهان
الصف الأول من عام ١٩٨٧ م، وتم عرضه المشروع على مجلس شيوخ مشقات
الإغاثة الإسلامية في شهر ٦/١٩٨٧ م، وأقر المجلس هذا المشروع كمشروع تقاسمي
لجميع لكل المنظمات الإسلامية في الساحة ومن (الطوائف السعودية والبرازيل اللواتي
ولجنة الدعوة والوكالة الإسلامية (الإسلام) و رابطة العالم الإسلامي والعهد الإسلامي
والمركز العلمي للدارس) وذلك بقرار طرقي في المجموعه

وبعد العمل في المشروع في ١٩٨٧/٤، وسافر الأخف ابن عبد الرحمن مع دمج ما
للمشروع (بند ٤/١٩٨٧) وتشكلت لجنة بالحدودية لمجمع الأموال
التي وعدوا بالمشاركة. كما دعا أبو عبد الرحمن في شخصته ٨٧/٨ وطلب اجتماعاً لمجلس
المنشورة مع طرية سكرتير المجلس (درسين) ولم ينفذ الاجتماع فأبلغ الأعضاء بالاعادة
ووجد كانه موقف المجلس سلبياً من المشروع منذ ذلك الحين، ورفض المسؤولية
الأخرى. ونظمت معاملة ابن عبد الرحمن لتدبره في التعامل مع الطوائف السعودية و
عبدالعزيز عزام. ولجنة البر بالحدودية ولكن التي آلت إليها التمويل المبرم من السعودية
طلبت لجنة البر أنه يكون لها صفة المراجعة والتدقيق التي ليس وإعداد الرأى في
المشروع، باعتبار هذه اللجنة المكونة الرئيسى : لا يمكن في هذه الحالة ان تكون
لجنة التنسيق هو صاحب المشروع وصاحب المراجعة له.

تقرصه المشروع لعدم استقرار ما، حسب ما ظهر لجنة البر في إرسال المبالغ المتفرقة
عليها : اللجنة أنه اللجنة غير راضية عن إدارة ابن عبد الرحمن للمشروع، حيث أن
المشروع حديثاً منذ ٨/١٩٨٨، وقد نزل أبو عبد الرحمن يلجئ في طلب المال هي
الفرق أبو الحصة إلى الاجتماع في ١٩/١٩٨٨/١٠، وذلك بطلب رخص لائحة كدر
في الامتيازات ودور كل طرف في المشروع : كانه انما من الرأى : وأقر رخص الدرام
ورفقه باسم الهيئة التأسيسية مشروع القدي : مستخدمة الرأى المتفرقة : و
وقع عليها أعضاء الهيئة التأسيسية وأهم : الدكتور عبد الدرام رانيا : وأبو الحصة
المديب : وأبو داود كانت مع ابن الحصة : وأبو الحصة المديب : وأبو عبد الرحمن الكندي
انذرت قال إنه لم يسمح باسم (الهيئة التأسيسية) فورا لهذا اليوم وأقر رخصه
منه أجمع الطرفان.

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this bill on 09/03/1409H, 10/19/1988AD. The bill states that the Founding Committee has the right to change those (the officials) who work on the project in and out of Afghanistan. This article was added particularly to isolate Abu Abdul Rahman for the inclusion of the statement "those who work.....of Afghanistan." Dr. Fadhl asked Abul Hasan about it (the above article) and the latter swore that that was not stated.

Anyway, we decide that this committee and its bill to be null and void for the following (reasons):

1. This bill made those responsible for the project individuals and not committees. It gave them the right to accounting, dissolving, and transacting in the project. For example, Who do Abu Suhaib and Abu Dawood represent? What is their connection to the project? Both of them are project officials. The excuse for admitting them to the committee was that the latter deputized for Abu Hudhaipha and had attended the discussions on the outset of the project. So did the former.
2. The bill gave the right of supervision and interference to three bodies:
 - The Coordination Committee for the Islamic Organizations
 - The Founding Committee
 - The Benevolence Committee in Saudi Arabia as the main financier. This leaves the door open for any new financier to claim this right to himself.

This makes the project like a man who has ill-tempered partners. But the more important thing than this is that this trilateral supervision violates what was previously agreed upon that this project emerged from the Coordination Committee which has the right to review. This is what Dr. Abdullah Azzam had mentioned when he honored Abu Abdul Rahman with collecting funds for the project saying, "this is a joint project for all the Islamic organizations working in the field." He handwrote and signed this on 05/11/1407H, 06/29/87AD. This is exactly what the Islamic Agency (Isra') attested to with the signature of Dr. Mohammed Ibrahim. Abul Hasan has recognized the authority of the Coordination Committee.

3. Upon reviewing the account and the indebtedness, it was found out that the project was actually in the red at the time of signing the bill. Therefore, Abu Abdul Rahman's claim that he had signed it reluctantly, has some kind of merit.

As for the decisions of this committee issued on November 2, 1988, that included the removal of Abu Abdul Rahman from the project, we hereby by declare them null and void for the following (reasons):

1. These decisions were issued by a committee irrelevant to the project. This is the Founding Committee as we explained earlier.
2. It has been proven to us that there had been some falsification in the date these decisions were issued. It has been mentioned in the text of this report, "The Founding Committee for the Al-Tahadi Project, the medical and educational work project in Afghanistan met on 23/02/1409H, 11/02/1988AD". This report bears the signature of Dr. Abdullah Azzam who was traveling outside of Pakistan on this date. Brother Abul Hasan has recognized that*

صدر اللائحة في ١٩/٣/١٤٠٩ هـ - ١٩/١٠/١٩٨٨ م. وقد لفتت اللائحة على أنه الرئيسة
للأسبوعية. (تحلل هذه تغيير التسمية على المشروع في راجل. انجاسته أو
خارجه). وكان هذا البند موضوع خصيصاً لمرحلتي عبد الرزيم لما ورد في
كلمة (التسمية أو خارجه). فاستأنزج أبا الحسنة عبد الرزيم فأقسم أنه
صدر المكيه ميسراً. (السائل: في راجل).

وعلى أي حال فانه تموت بطلان هذه الرئيسة ولا تخبرها لما يلي :-
١- جعلت هذه اللائحة المسؤولية على المشروع أقراراً ونيوياً - واحتلهم
همه الخاضعة لكل واللعنف في المشروع ، فمثلاً: أبو داود وأبو شبيب يحملونه سنة
ومنهم صلحهم بالمشروع ٢. وكلاهما موافق بالمشروع. وكانت هذه إظهارهما في
الرئيسة للملأول - بنوبه أن هذه الرئيسة التي صدرت بطلانها فاستأنزج عبد الرزيم
وليس الثاني كذلك.

٢- أو كلفت اللائحة هو الإشراف والتدخل في المشروع إلى ثلاث جهات
جلس تنسيقه المنظمات الإسلامية.

الرئيسة التسمية.

لجنة البر - بالعبورية بأبصار هذا المرحل الرئيس ؛ وهذا يعني الباب
أهم - كل محول جديد لإعداد هذا الحجة نفسه.

وهذا يجعل المشروع كرجل فيه شركاء من أكسره : أولاً الرقيم من بعد أن
هذا الإشراف الثلاثي خالف ما اتفق عليه سابقاً أنه المشروع منبثقه عنه مجلس
التنسيق وأنت هذا المجلس هو صاحب هذه التسمية ؛ وهذا بدوره / عبد الله عزام

أبى تزليته لأب حيدر الرزيم من أجل هذا المشروع حيث فاز (أنه هذا المشروع
هو مشروع تنسيق كل المنظمات الإسلامية العاملة في الساحة) بمثل هذه وتوقيع

بشار رزيم ١٤٠٩/٨/٥ هـ ١٩٨٨/٦/٢٩ م وهذا يعني أنهم ما لبثت عليه تركية
الوكالة الإسلامية (إسرا) بتوقيع درويش إبراهيم كما أقر أبو الحسنة بسلطه مجلس التنسيق.

٣- ثبت بمراجعة الرزيم والمفوضية أنه المشروع تبارك مدنياً وقت توقيع اللائحة ،
ولذلك فإنه لإعداد أبا عبد الرزيم بأنه وقتر شخصياً للمشروع على المال له وجه

من الصحة .

أما عن قرارات هذه اللجنة الصادرة في ١٩/٨/١٩٨٨ م. والمعلقة على راجل أن
عبد الرزيم من المشروع ، معقول بطلان لما يلي .

١- أنه لجنة القرارات ضد - عنه كسنة غير متضمنة بالمشروع وراجل الرئيسة التسمية
كما سبق بيانه .

٢- ثبت لدينا أنه قد ثبت تزوير في كارت محمد عبد الله الرزيم ؛ فقد ورد في
رأس هذا المرحل (وقد) بجملة الرئيسة التسمية بالمشروع في راجل .

الطبيب والزيوت في راجل انجاسته . وذلك في يوم ١٩٨٨/٢/٢٢ هـ الموافق
واعتاد المرحل ميسراً في راجل عبد الله عزام الذي كانه مسافراً

١٩٨٨/٨/٢٣ م. (.....) وأما المرحل الذي كانه مسافراً في راجل

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and then just a week before the date mentioned above on the night of Dr. Abdullah Azzam's trip October 10, 1988. The members of the Founding Committee have agreed to implement the decisions if Abu Abdul Rahman insisted to travel to Canada. And he did on 29th. Of (the month appears to have been whited out accidentally) 1988.

3. No investigation has been conducted with Abu Abdul Rahman regarding the accusations ascribed to him. He was in Peshawar, Pakistan at the time these decisions were made (around October 26, 1980) including abominable accusations after his trip. If the jurisprudent have disagreed in judging in absentia to oppose the narrative of Hind Bint Ataba with the narratives of Ali and Um Salma, then how is it possible to rule in absentia against someone present?
4. The Founding Committee has encountered many technical problems in respect to the termination of Abu Abdul Rahman. The committee has not one medical unit. This pays for for incompetence.
5. Some of the documents on which Abu Abdul Rahman's termination and slander was based were taken illegally by vandalizing his office. These documents were also misinterpreted as will be explained later.
6. Abu Abdul Rahman was not notified in regards to these decisions (his termination) before his travel even though it was agreed that he would be (terminated) if he traveled. Until now, he has not received a copy of the committee's decision to terminate him. Therefore, based on what was said earlier, we have ruled to annul the termination decision and reassign Abu Abdul Rahman to his position as the Director of the project. We recommend the formation of an investigative board from the Coordination Committee void of any of his rivals. This will examine the administrative and technical violations ascribed to him in the decision of termination considering that the CC is responsible for the project. The Board calls for that by a request from the rivals.

As for the accusation that Abu Abdul Rahman has contacts with suspicious non-Islamic agencies, that is null and void and sheer falsehood. Some documents were possessed after the break-in into his office. These were just correspondences between him and brother Fadhil and between an American relief association MSH and another American medical equipment company called Smartmed.

This association has an offer of \$12 million to provide medical supplies to the Afghans.

Abu Abdul Rahman has explained this relationship as follows:

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1. He and brother Fadhil dealt with this association as representatives for the Humanitarian Relief Association authorized by the Afghan leaders to receive the assistance from this association. The purpose for this was to prevent direct contact between the Americans and the Afghans. The two judges have reviewed the following which supports Abdul Rahman's claim.
 - A. The correspondence between the head of the Humanitarian Relief in Canada (Abu Nadhir) and between Mr. O'Brien, the person in charge at MSH. In this (correspondence), Abu Nadhir writes that the Peshawar Office has obtained the approval of the four largest Afghan Parties' leaders that the humanitarian relief represent them in receiving the assistance.
 - B. We (judges) have looked into some of the Afghan leaders' recommendations.
2. Abu Abdul Rahman has said that communications*

ثم قبل التارخ المذكور بمجالس اسبوعه ، وذلك ليلة سرور / عبد الله عمر بن الدار
سفر يوم ١٩٨٨ / ١٠ / ٢٧ . وأنه أعضاء الرئسة الأسبوعية استمر على إقرار
هذه القرارات إذا أصدر أبو عبد الله الرئسة على السر إلى كذا ، وقد سافر في ١٩٨٩ / ١٠ / ٢٨
٣- لم يتم إقرار أي مقصود مع أبي عبد الله الرئسة في الترتيب المنصوص عليه ، وقد كان
موجود ليلاً في كسبليل حيث أورد وقت أخذ هذه القرارات (جوال ١٩٨٩ / ١٠ / ٢٨) ،
ومنها يحرم ثم التوقيع بها عليه بعد سفره ، وإذا كانت التوقيعات في الترتيب
في القضاء على العاش للعارضة حديثاً ، فقد ثبت عليه مع حديثي على وأم سلمة ،
وكيف يصح الحكم عليها على الحاضر ؟

٤- تعرضت الهيئة التأسيسية في هيكليات فيلاديا لأربع عبد الرحمن ابن
مطلق فنية، ولكن بالهيئة عند مرضى واحد، فرفض هذا الغم الاحتشام
٥- بعضه الوثائق التي متى عليها قرار فصل أن عبد الرحمن والتشدد عليه،
أخذت بما مطلوب غير شرعي بتكليف مكتب أن عبد الرحمن، كما أنه قد أسيء
عنه الوثائق كما سباني.

سليم يتيم إظهار أن عبد الرزاق بهذه القرارات (فصله) قبل سفره والله اعلم
بالحق والعدل ، رغم الاضافه على فصله في الرساف ، و يوم تسليم صورة قرار التوقيف لفصله الى
 الآت . وبناء على ما سبقه ، حكمنا بطلانه قرار التوقيف ، و اعادته الى عبد الرزاق
 ان عمله كغير المشروع ، و نهي بمقتضى لجنة مه ولى التسيير ليس برا اهدمه خصومه
 للتسيير معه في المخالفات الادارية و الفنية المنسوبة اليه في قرار فصله ، بما يحضر
 انه لم يثبت التسيير هو المسؤول عن المشروع ، و يدعى الخائن لذلك بدوى منه الخوض

.. ألعنه ناهية إرغام ابن عبد الرحمة لافصال المشعوذين غير الاسلاميه : فذاطل ونكذب .
فقد تم ضبط بعضهم الوثائق في مكتب ابن عبد الرحمة بعد كسر ، عبارة
مراسلات بينه والأخ فاضل وبنيهم مؤسسة إغاثة أمريكية MSH وشركة
أرواح . طبية أمريكية Samaritan .
وهذه المؤسسة لديها عزمه بتقديم معونات طبية للأفغان ، بملج ان مسر
طليونامه الدولارات .

[illegible]

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which started by submitting to the Coordination Committee in June 1987. These communications started while Abu Abdul Rahman was in Canada from July 1986 to January 1987. The two judges have ascertained that by reviewing all correspondence and telecommunications and confirmed that all of them were dated prior to June 1987.

Abu Abdul Rahman was also accused of following an illegal method in all of his telecommunications by cunningly using the Kuwaiti Crescent telex system. Abu Abdul Rahman presented a document from brother Abdul Rahman Al-Mudaraj dated 12/14/1988. The document stated that he (Al-Mudaraj) did permit Abu Abdul Rahman and Fadhil to use the Crescent's telex system from May 3, 1987 for correspondence to U.S. and Canada. A quote from the document by Al-Mudaraj, "What I know that these telecommunications have no bearing on the project of Al-Tahadi which had not started yet)." At this time, Abdul Rahman was the director of the Crescent.

Also, the addresses that were listed in Abdul Rahman's diaries such as the officials at MSH as it was proven in the telex. Brother Abul Hasan has informed us that he had gone to the Peshawar MSH Office through a commission from the Coordination Office to closely observe their plans. Also, Abu Abdul Rahman's contacts with them were as a representative of the humanitarian relief and prior to the start of the Al-Tahadi Project.

As for the accusation that Abu Abdul Rahman was plotting to transfer the ownership of the project to the Humanitarian Relief Committee, brother Abul Hasan has not presented sufficient evidence. (two just witnesses). The testimony of brother Fadhil was accepted only. In this written testimony, he declared that Abu Abdul Rahman did suggest to him the transfer of the Al-Tahadi project to the Humanitarian Relief provided that Abu Abdul Rahman be assigned as the general director, Fadhil as his deputy, and Abu Suhaib Al-Misri (the Al-Tahadi accountant) would become the administrative and financial director. Abu Abdul Rahman has denied this accusation under oath. Also, the framework for the new project proposed by Fadhil is probable: to join the Humanitarian Relief Committee under the administration of Abu Abdul Rahman so that he becomes both the director of Al-Tahadi and the Humanitarian Relief at the same time. Abu Abdul Rahman said that he'd been asked to share in the supervisory administration of the Humanitarian Relief. Abu Abdul Rahman has presented a letter dated November 6, 1988 signed by Abu Nadhir, the director of the Relief in Canada, addressed to the Coordination Committee. The letter states that the Relief has donated \$250,000 for 1988 and \$400,000 for 1989. Abu Abdul Rahman also produced a copy of a check sent by the Relief in Canada to

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the medical and educational project in the amount of \$200,000. Fadhil has claimed that the check was for him and not for Abu Abdul Rahman. Abu Abdul Rahman says that the amount was exclusively meant for Fadhil and then was transferred to Al-Tahadi. Then when he was terminated from the project, he was asked to forward it back to Fadhil. We (the judges) have reviewed all that is in this letter from Abu Nadhir dated 11/06/88.

Brother Abul Hasan has confirmed that he did contact Abu Nadhir telephonically while Abu Abdul Rahman was in Canada. Abu Nadhir had told Abul Hasan that Abu Abdul Rahman had arrived in Canada to raise funds for the Al-Tahadi project.

We say that we don't have conclusively sufficient proofs for accusing Abu Abdul Rahman of transferring the ownership of the project. The matter may probably require the hearing of the testimony of the rest of the witnesses in the Humanitarian Relief in Canada but this was not easy to do. The Coordination Committee may have a follow-up*

التي بدأ بعرضه على مجلس الشيوخ في ١٩٨٧/٦ م، وأنه بعد الإقتلاع بدأت
البناء ووجوده بكتفاه من ١٩٨٦/٧ إلى ١٩٨٧/١ م. وقد تأكد المحكمات
من ذلك بمراجعة توارخ المراسلات والتلكات، فقد كانت كلوا قبل ١٩٨٧/٦
كل عام لعمام أبو عبد الرحمن باتباع أسلوب غير سروري في المراسلات التلكية
والله سبحانه لا يستعمل تلك المراسلات للتدبير في فترة البعث الرئاسية مستخدماً
مما ذكره عبد الرحمن الدجيجي بتاريخ ١٩٨٨/١٢/١٢ م، مضاده أنه أصبح لأبو عبد الرحمن
والعائل - باستخدام تلك المراسلات من ١٩٨٧/٥-٣ م لمراسلات إلى أمريكا ولعمام وقال
بأنه (والبعض أعرفه أنه قدرة التلكات ليس لها علاقة بمشروع الحديدي الذي لم
يكس قد بدأ بعد) وكان عبد الرحمن مسؤولاً عنه الزوال في تلك الفترة.
كما أنه العلوية التي ضبطت في مذكرة إلى عبد الرحمن كمنها أسماء المستولين
في MSII كما هو مبين بالتلكات ~~في فترة البعث الرئاسية~~ وقد أقرنا الأخ أبو الحسنة أنه ذهب إلى مكتب MSII يستأجر
تلك منه مكتب الشيوخ لاستكشاف خططهم. كذلك فإنه اشعار أن عبد الرحمن
لأنه بصفته ممثلاً لروية الإغاثة الإنسانية وقبل بدء العمل بمشروع الحديدي.

[illegible]

وقد أمر الألف أبو محمد بأخذ العمل فكانت عامه من سنة ١٠٢٥ وبعثوا إليه في سنة ١٠٢٦

انما يدعى الصغر ما به انما يدعى الصغر فما كان في ذلك من الصغر ما كان في ذلك من الصغر

فَمَنْ لَمْ يَجْعَلْ لِنَفْسِهِ كَافَّةً فَإِنَّهُ لَمْ يَجْعَلْ لِنَفْسِهِ كَافَّةً

وذلك الأمر يسكنى استنجا شهوره بصفة المسئول في الإرجاء - عليه السلام -

وذكره مجلس الوزراء في تاريخ ١٠ / ٢ / ١٩٤٧

ALTahdi 88-10

As for the accusation of Abu Abdul Rahman of the attempt to transfer the banking account from the main account to business account with one signature despite the fact that this cannot take place without the signatures of Abul Hasan and Abu Hadhifa in addition to his own. Abu Abdul Rahman confirms that he tried to do so because some of the coworkers urged him to due to the financial hardship the project was encountering. However, he alone bears the responsibility for this mistake. This took place in October 18, 1988.

Brother Abu Abdul Rahman confirms that he is not the owner project and his position is only that of the founding partner and a director as a result of being chosen by the officials. He and Abul Hasan have stated that the Coordination Committee is the owner of the project. He also affirmed that the Coordination Committee has the authority to hold him accountable and under its supervision. When asked about what role he'll play, he responded that it would be technical as the study prepared about the project showed.

We have received another complaint from brother Abul Hasan on 19/05/1409H, 12/28/1988AD against brother Abu Abdul Rahman in regards to the pamphlet he distributed in the mosque of the Kuwaiti Crescent. The complaint was that his rivals rejected arbitration. We, hereby, prove the following: That Dr. Abdullah Azzam agreed that a quadrilateral committee be formed from Abu Hajir, Abu Abdul Rahman Al-Misri, Abu Firas, and Dr. Fadhl. The committee met on 12/14/88. Abul Hasan said if the arbitration is with respect to the rights of brother Abdul Rahman Al-Kindi as an employee with us, that doesn't matter. But the situation gets rather significant when it comes to the matter of the ownership of the project. When the committee said it had the right to look into any problem, Dr. Abdullah said that he had to return to the founding committee of the project. He then notified the committee on the morning of 12/15/88 that it requested adding a fifth person to the committee. After deliberations between the rivalling parties, they agreed to choose Ans (UI) Ibrahim. Then brother Abul Hasan objected to the committee as a whole on the evening of 12/15. Later, it was unanimously agreed that only a trilateral committee be formed headed by Shaikh Younis Khalis along with an envoy (or deputy) for each party. The rejection of Abul Hasan was due to his total dissatisfaction with the committee. On Friday, 12/16/88, Abu Hajir received a statement signed by Dr. Abdullah and Abul Hasan expressing their approval to arbitrate through Abu Hajir and Dr. Fadhl. Abu Abdul Rahman had signed it before Friday prayer. Thus, we notice that it was possible for the latter to (UI) distribute the pamphlet after the prayer. He has erred in this regard.

ALTahdi 88-10

We have received a letter from the Saudi Benevolence Committee on 18/05/1409H, 12/27/88AD in which brother Adel Betarji mentions that Abu Abdul Rahman has many violations at work that led the committee to decide to stop the financing. This matter has been forwarded to the Coordination Committee for investigation.

Also, brother Adel Betarji requests that since their committee is the main financier, it must grant them their total rights in the project. He offered their readiness to administer the project in its entirety. This is not within our (judges) jurisdiction and we consider it something that sprang out of the coordination and has the right to decide in these matters.

أما عن إتمام أبي عبد الرحمن بمحاذلة نزل أرضه التي كان من الحيا - الرنيس إلى
هيا السخيل يتوقع واحد ، رغم أنه لا ينزل إلا يتوقعه وترفع ابن الحسنة
أو ابن هذيفة ، فأقر بأنه سعى في هذا سحره من بهيمة الحاء عليه معه ،
للضائقة المالية التي كانه المشروع يعاني منها ، إلا أنه يحمل وجهه مسئولية هذا
الخطأ . وقد حدث هذا بتاريخ ١٩٨٨/١٠/١٨

أقر الأئمة أئمة الرعية بأنه ليس عالما بالشروط وادخله في جمعهم لأنهم بشر يخطئون
مؤسسون، ويدير باختيار المستولية له، وأقره وهو أبو القاسم بأنه ليس
المسيح فهو صاحب المشروط، كما أقر أبو عبد الله بأنه ليس بالابن المستقيم
الطاهر كما صيغته ومراجعتها، وكسواله عنه فوجى المشاركة، قال أبو القاسم
ففيه بالدلالة التي أعدها عنه المشروط، كما أنه له شأن أواميرها فمن مركبا
عنه علمه بالمشروط محمد بنده، أو بالكلية فله شأنه بالمراد

[illegible]

وعلينا رسالة من لجنة البر بالبحر في ١١/١٠/١٩٨٨
يذكر فيها أن الخرافات التي كانت في السابق
بمبنى القبول، وقد أعلن هذا الأمر في السابق،
كما يطالب الأقر/خالد بن محمد باستبعادهم
الكاملة في المشروع، وعرضه استبعادهم
اختصاصهم التمييزية، اللذين اعتبروا في السابق
المتفصل في صفة المناظر.

ALTahdi 88-11

Conclusion and Advice: As the investigations went on, it was proven that distrust and defamation and without circumspection and clarification have all played a major role in developing this dispute and escalating it. God Almighty says, "O ye believers, avoideth too many assumptions. Some of them are sins and spy not." Also God says, "O ye believers, if a deviate bringeth ye tidings, examineth it lest thou accuseth a people with ignorance; then thou shalt regreteth what ye have done."

(The above two Koranic verses are translated to the best of the translator's ability.)

We advise ourselves and the rest of the Moslems to work according to these venerable verses as an impediment to evil, depravity profligacy, and hatred. We also recommend to write contracts and abide by their regulations.

This session was concluded on Thursday 20/05/1409H, 12/29/1988AD. In contains seven (7) pages. On page 4, a length of 2 centimeters at the end of line fourteen (14), the words are crossed out. So are the following: the beginning of the fifteenth (15th) line, length of 4 centimeters: on page five (5) at the end of the eleventh (11th) line (two-thirds of the line) and the first third of the following line.

The report was read in the presence of the two judges and the two parties on the same day at 12PM. It was signed by the two judges with the consent of the two parties. Copies of the report are released to the two judges and the two parties.

We ask that both to abide by these decisions as they promised. May God with His abundant grace and mercy forgive us, and we repent to Him.

Signatures of the two judges consenting to the report and all its decisions herewith.

Brother Abu Hajir
12/29/88

Dr. Fadhl
I kept photocopies of
the documents of both
Parties of the dispute
20/05/1409 12/29/88

The signatures of the two parties

Brother Abul Hasan Al-Madani
12/29/88

Brother Abdul raman Al-Kindi
12/29/88

خاتمة ونصته شتمه من القميص أن سواد الشعر والناس من حرم القميص
والسنة لسوا دورا كبرا من انشاء هذه الحجة سنة ورضه سنة وورق الدلع
(بالميل النقية أمرا اجتنبا كثيرا من الظهيرة إلى بصره الظهيرة إلى ولا تجسوا)
وقد غفلت (بيناها الذم أمرا إلى جاركهم فاسمها نبتا فبينوا أنه نصير الثوما
جواله ففصموا على ما فعلتم ناربه).

ففرص لنفنا ومارا المسلمية بالتعل بما ورد في هذه الآيات الكريمة مدأ
لذلك الشر والفساد والبغضاء كما نوصي بكاتبه العفو عنه نداء أي عمل والوفاء بها.

أغلقه هذا المظهر يوم الخميس ١٤٩٦/٤/٢٠ - ١٩١٨/١٢/٢٩ وهو يتكون
من سبع صفحات، يوجد كلف بالصحة الرابعة بمساحة ١٣٢ في آخر السطر الرابع
عشر وبمساحة ٢٢ في أول السطر الخامس عشر، وكلف ثمانية بالصحة الخامسة
وهو في آخر السطر الحادي عشر (السطر) والسطر الأول من السطر الذي يليه.

قرئ المظهر بحضور المحكمة والطرفين في نفس اليوم الخميس الساعة الثانية
عشر ظهرا، ووقع عليه التكملة بالموافقة والقرع بالعلم، وكرر منه
صور المحكمة والطرفين
ونعني الطرفية إلى التزام هذه القرارات كما نتجده بذلك
وسيجاءك اللهم ونحمدك نستغفرك ونسئلك.

توقيع المحكمة بالموافقة على هذا المظهر بما فيه
من القرارات والتكميلات

الأف / أبو صاجر

د/ فاضل
اممعت بصور استندات طرفي المضمرة

29/12/88
29/12/88

الأف / أبو صاجر المحمد الكندي

29/12/88

توقيع طرفي المضمرة بالعلم

الأف / أبو صاجر المحمد الكندي

29/12/88

Attachment L

(Parenthetical remarks in Italic are the translator's)

(Document name: TAREEKHOSAMA/12/Tareekh Osama.68)

In the name of God, the most Compassionate, the most Merciful
Brother Abu Al-Rida, may God protect him

God's peace, mercy, and blessings be upon you, and may God make
you happy

We request that you send us 500,000 Rupees, five hundred thousand
Rupees, with some trustworthy brothers from your end, as well as
giving the bearer of this paper (Sabir) the amount of 100,000,
one hundred thousand only, on an urgent basis, and the remainder
(can be sent) with the visiting brothers.

Give our best regards to brother Abu Al-Hasan, may God protect
him. All of the brothers send you their regards.

On behalf of/your brother Abu Al-Qaaqaa

Abu Muath

(signature)

4.3.87

(Text continues in TAREEKHOSAMA/12/Tareekh Osama.68a)

Attachment M

TAREEKHOSAMA/54/Tareekh Osama 127 - 127a

..202659/72

In the Name of God, the most Compassionate, the most Merciful ..2002659/72 (scratched out)

The brothers mentioned in the second page attended the Sheikh's house, to discuss the case of the Advisory Council, and the new distribution in Peshawar, mentioned in the attached document. Most of the discussion was about choosing an Advisory Council, which is accepted by all who are present in the arena. A summary of what happened was the formation of Maktab Al Khadamat. The meeting was held for 2 days in a row, Thursday and Saturday, and after it, the meeting Advisory Council, on Friday, with the following brothers:

1. Sheikh Usama.
2. Abu Ubaida Al Bansheeri.
3. Abu Burhan,
4. Sheikh Tameem.
5. Abu Hajir.
6. Abu Anas.
7. Abu Al Hasan Al Madani.
8. Abu Al Hasan Al Maki.
9. Abu Ibraheem.

* The meeting resulted in explanation of 40 points of them and the Sheikh summarized it in 2 points:

- The complaints.
- Mismanagement and bad treatment in Maktab Al Khadamat.

The Sheikh decided to engage the Council in making a change - on financial and administration.

The meeting stayed from sunset until two at night, after midnight:

The meeting resulted in, disposition is for the Sheikh, as he sees it tomorrow.

And on Saturday morning, 8/20/1988, the aforementioned brothers came and started the meeting, and the military work was suggested to be divided in two parts, according to duration:

- Limited duration (known), they will go to Sada Camp, then get trained and distributed on Afghan fronts, under supervision of the military council.

- Open duration (long), they enter a testing camp and the best brothers of them are chosen, in preparation to enter Al Qaida Al Askariya (the Military Base).

The mentioned Al Qaida is basically an organized Islamic faction,

its goal will be to lift the word of God, to make His religion victorious.

Requirements to enter Al Qaida:

- Members of the open duration.
- Listening and obedient.
- Good manners.
- Referred from a trusted side.
- Obeying statutes and instructions of Al Qaida. These are from the rules of the work.

Reads the pledge:

The pledge of God and his covenant is upon me, to listen and obey the superiors, who are doing this work, in energy, early-rising, difficulty, and easiness, and for his superiority upon us, so that the word of God will be the highest, and His religion victorious.

The meeting ended on the evening of Saturday, 8/20/19. Work of Al Qaida commenced on 9/10/1988, with a group of 15 brothers, including nine administrative brothers:

- | | |
|-------------------------|---------------------------|
| 1. Abu Ayoub | General Emir (Commander). |
| 2. Abu Usama Al Jazairi | Military Supervisor. |
| 3. Saifullah | Administration. |
| 4. Abdul Majeed | Administration. |
| 5. Abu Khalid | Administration. |
| 6. Yaseen | Administration. |
| 7. Ameer Al Fateh | Soldier. |
| 8. Sabir | Administration. |
| 9. | |

Until the date 9/20/, Commandant Abu Ubaida arrived to inform me of the existence of thirty brothers in Al Qaida, meeting the requirements, and thank God.

~~2-8-65-217~~

المدير العام

استاذي ابو جعفر و هو اسبقه في ١٩٨٨
رئيس العمل بالقاعدة في ١٩٨٨
مجموعة وعندها ١٥ فرع منهم قسم ادارة
١- ابو أيوب
٢- ابو هاشم
٣- ابو بكر
٤- ابو عبد الله
٥- ابو محمد
٦- ابو علي
٧- ابو اسحاق
٨- ابو جابر
٩- ابو جعفر
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Attachment N

(Parenthetical remarks in *Italic* are the translator's)

(Document name: **TAREEKHOSAMA/33/Tareekh Osama.99**)

In the name of God, the most Compassionate, the most Merciful

Dear brother Abu Al Rida, may God protect him

God's peace, mercy, and blessings be upon you

I hope that you and all of the brothers are well and enjoying the approval of God the Almighty. It disappoints me that your news reached us very late, knowing that travelers come to us frequently, so I hope that you tell me about Abu Mohamed Al-Shamali's subject, through Abu Hamza. I also hope that after Abu Anees reaches you that you move toward us immediately in anticipation of the attack on the Russians as the time has come, and I hope that you tell me about Usama and Ameen and their status. One of the brothers whose name is Abu Abdel Lateef is with Abu Al-Nasr, and if he wants to come tonight, take care of him so that he comes to us tomorrow, for his plane is (departs) on Thursday from Karachi to Yemen. I request that you ask the Yemeni embassy if a Saudi needs a visa to enter Yemen. If so, I hope you work on a visa for me so I can go with him. I ask that you communicate my greetings to Abu Al-Hasan Al-Madani and I hope that he will visit us if he has returned from Hijaz, and I also hope that you bring 500,000 Rupees at a minimum.

And God's peace, mercy, and blessings be upon you. Do not forget us in your prayers

Your brother

(Usama Bin Laden's signature)

9/8/07 (1407 Hijriyya)

Note: Abu Al-Nasr is sick and I urge visiting him and conveying my regards to him, I think he is in the hospital

بسم الله الرحمن الرحيم

الأخ العزيز أبو الحسن صفوة الله
السلام عليكم ورحمة الله وبركاته

أرجو أن تكونوا جميعاً بأفوة خير ورعي من الله سبحانه وتعالى،
فوسفن أن أجهاركم تأقرت علينا كثيراً على أن الشافعي بأن
أب كثيراً فأرجو أن أجهاركم تأقرت علينا كثيراً على أن الشافعي بأن
سأ أرجو بعد أن يفلد أبو أنيس أن تتولد علينا فوة استعداداً للجهار
على أن وس حيث أن الوقت أنفأ وأرجو أن أجهاركم تأقرت علينا كثيراً على أن الشافعي بأن
كما أن أحد الأفوة أسية أبو عبد الغني موجود عند أبو أنقر إذا أعزم على
المجيب هذه الليلة كما قد برأه غداً للمجيب علينا حيث أن هذا فوة المجيب
من شراش إلى اليسن وأرجو أن الشافعي البنية هل يحتاج السودي
إلى فوة لد فول اليسن بيان كان كذلك فأرجو أن لا فوة لي لكي أذهب
معاً بأصفاً فوة وأرجو أن تبلغ سلامي أبو الحسن المدي وأرجو أن يزارنا
أن عاد من الجحاز كما أرجو أن تتنوخ من الف روية على الأقل
والسلام عليكم ورحمة الله وبركاته

أخدا

تدعونكم ووالكم د عاتكم

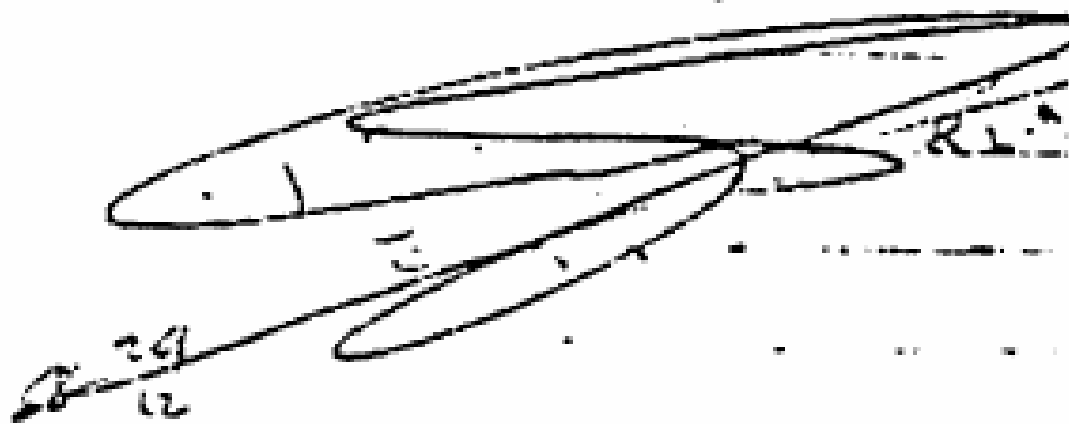
أخدا

ملا فوة


١٩/٨/٧٠ هـ

أبو النصر مر بطن فأرجو زيارته
وأبلاً في سلامي وأطفه في المستفي

Attachment O



Attachment P



2003 9 16 Wael Hamzah Jelaidan

Attachment Q

(Parenthetical remarks in Italic are the translator's)

(Document name: TAREEKHOSAMA/14/Tareekh Osama.70)

In the name of God, the most Compassionate, the most Merciful

To dear brother Abu Al-Rida, may God protect him

God's peace, mercy, and blessings be upon you, and may God make you happy

I am dispatching to you the exalted brothers from brotherly Yemen, and they are Abu Mukhtar and Abu Mohamed, in order to arrange for their travel to Yemen and also to provide them with departing tickets, and also to take care of their lodging and their needs, and this is based on what brother Abu Abdallah informed us at the Al-Maasada, especially financially. May God bless all of you.

We also request that you send an amount of 400,000 Rupees to the owner of the weapon for delivery in Parachinar, according to Abu Al-Hasan's wishes, for security reasons.

Your brother Abu Muath Al-Masri

(Signature)

17.3.87

Attachment R



Special Dispatch Series - No. 632

December 23, 2003

No. 632

Al-Qa'ida Magazine Debates Attacks in Saudi Arabia – Proposes More Attacks in the U.S. will Boost Support

For the past several months, Al-Qa'ida operatives have been debating the organization's attacks in Saudi Arabia. There has been no dispute over striking American or Western targets around the world - only regarding attacks within the kingdom. Furthermore, while some favor striking only at "Crusader" – namely American – targets in Saudi Arabia, others are willing to include the Saudi regime and security forces as targets.

*The opposition to attacks inside Saudi Arabia, and specifically against the country's regime and security forces, is not based on religious considerations. The arguments against these attacks focuses on tactical matters, such as the importance of Saudi society's identification with and funding of Al-Qa'ida – and the implications of such attacks on the potential of recruiting new members from Saudi Arabia. The following are excerpts from recent editions of the Al-Qa'ida magazine, **The Voice of Jihad**:*

The Attacks and Al-Qa'ida's Status in Saudi Society

*High-ranking Al-Qa'ida member **Abd Al-'Aziz Al-Muqren, also known as Abu Hajar**, who is on Saudi Arabia's most-wanted list, referred to the dispute over the attacks inside Saudi Arabia in an interview with an Al-Qa'ida online magazine, **The Voice of Jihad**: " Jihad members and Mujahideen sympathizers were divided: Some said we must attack the invading forces that defile the land of the two holy places [i.e. the Arabian Peninsula], and must cause the Americans to become preoccupied with themselves and their bases so they won't leave them to crush the countries and lands of the Muslims, country by country.*

"Others said we had to preserve the security of this base and of this country [i.e. Saudi Arabia], from which we recruit the armies, from which we take out the young people, and from which we receive [financial] backing. It must therefore remain safe.

"My opinion is an intermediate opinion, between the two groups. It is true that we must keep the enemy preoccupied with himself and not give him a sense of security, because as soon as he secures his bases and his lines of supply, he will have an opportunity to use them to attack our brothers in different parts of the countries of the Islamic world. But we must prepare ourselves and be ready for this momentous event the best way we possibly can. We told them: 'Wait, we are readying ourselves.' Then we attacked the Americans.

"It is also true that we must take advantage of this country [Saudi Arabia] because it is the primary source of funds for most Jihad movements, and it has some degree of security and freedom of movement. But we must strike a balance between this and America's invasion of the Islamic world and its hobbling of the Jihad movement and even of other Islamic movements..." [\[1\]](#)

Another Strike in the U.S. Will Restore Sympathy for Al-Qa'ida

Al-Qa'ida members deny that Muslims have been killed in their bombings in Saudi Arabia, but recognize that the regime has managed, via the media, to convey such

a message – which has damaged Al-Qa'ida's image.

In an interview in *The Voice of Jihad*, **Louis Attiya Allah** (an alias), [2] one of Al-Qa'ida's leading ideologues, stated: "Regarding the Al-Muhaya operation [the November 8, 2003 bombing in Riyadh], it can be claimed that the house of Salul [3] had some media success in portraying the battle as the killing of Muslims, and in inciting some against the Mujahideen. But this effect is temporary and will disappear if, for example, the Mujahideen strike another blow in America. Then sympathy will return to what it was in the past, and may even increase."

When asked whether the attacks in Saudi Arabia "caused Mujahideen shares to plummet" in Saudi society, he responded: "That may have happened, but we must look at the matter with a broader view, and place these operations in the framework of the war of the Mujahideen against the whole Western-American plan. At certain stages of this war, the Mujahideen can think they require these operations, despite their high price in terms of morale." [4]

Attacks are Against 'Crusaders,' Not the Saudi Regime

The statement that Al-Qa'ida members in Saudi Arabia are fighting the Americans and not the Saudi security forces has repeatedly appeared in *The Voice of Jihad*. In the interview, Abu Hajer said: "We have not carried out a single attack. All the operations that took place were defensive operations. The brothers try as much as possible to avoid clashes with the military and the security forces. Nevertheless, the government is escalating its war, and is trying to uproot me, uproot you, and uproot all Islamists... I have sworn to purge the Arabian Peninsula of the polytheists. We were born in this country, and we will fight in it against the Crusaders and against the Jews until we remove them or taste what was tasted by **Hamza bin Abd Al-Muttalib** [i.e. martyrdom]..." [5]

Voice of Jihad editorial writer **Suleiman Al-Dosari** went even further, calling on the Mujahideen to fight the Saudi security forces only when it was clearly self-defense: "We draw the attention of the Mujahideen to the strategy of the **Sheikh of the Mujahideen, Abu Abdallah Osama bin Laden, and Sheikh Dr. Ayman Al-Zawahiri**, a strategy on which many of the great Mujahideen have agreed in regard to fighting the enemy: Our number-one enemy is the Jews and the Christians, and we must make ourselves available and invest all our effort until we destroy them – and we are capable of doing this if Allah allows us to – because they are the main obstacle to the establishment of the Islamic state.

"... Notice the trick used by the [Arab] tyrants... [In their view] the blood of an American is equal to the blood of all the Muslims. They are willing to send hundreds [of Muslims] to their deaths in exchange for Americans enjoying security and well-being... We must be wary of this trick and avoid, as much as possible, confronting the state's armies and forces, so that we can deliver knock-out blows to the occupiers, Allah willing.

"This does not mean surrendering to those defending the Crusaders if they raid us; on the contrary, in this case we must resist with all our might and punish them so they turn their swords towards the Americans and fight in our ranks, refrain from confronting us, or stand against us and wait for what is anticipated for them [at our hands], by virtue of Allah and with His strength..." [6]

The Al-Haramayn Brigades: Focusing on Saudi Targets

Saudi Arabia does not lack for radical Islamists interested in filling the void left by Al-Qa'ida when it gave up direct attacks against the Saudi regime. One example is a new organization called **The Al-Haramayn [Two Holy Places] Brigades**, which has so far published two communiqués claiming to have carried out, on December 5, 2003, the shooting of a high-ranking Saudi security officer. Its first communiqué stated:

"The aim of this operation was, first and foremost, to let him [the Saudi officer] and every apostate tyrant know that he will not in any way be protected from the Mujahideen and their weapons, Allah willing... This operation was the first

measure by the Brigades in the land of the two holy places, and part of its plan to purge it, as it was decided that the first stage would focus on the two groups of apostates:

"The first group is the leaders of the Crusader attack on the land of the two holy places, and it includes all those who cooperated with America in any way – by gathering information on the Mujahideen, by writing reports, by giving advice to the Crusaders, by raiding peaceful Muslims and intimidating them in their homes, by bringing their sons to the prisons, and by raiding the Mujahideen groups. The second group is the hangmen, which includes anyone who carries out torture in the prisons..."

"Since our brothers in Al-Qa'ida are preoccupied with waging war on the Crusaders, and since it has become clear from their repeated communiqués that they are not attacking the internal security apparatus, we have decided to relieve them of this important [religious obligation] and to purge the land of the two holy places of the [Arab] agents, freeing [Al-Qa'ida] to purge it of the Crusaders..."

"This is a message from The Al-Haramayn Brigades, [a message] based on a plan for 'cleansing the land of the two holy places,' directed at anyone whose hand is stained with the defilement of collaboration [with the Americans] or whose defiled hand has tortured any of the monotheists [i.e. the Islamists]: He must cease this immediately, or the hands of the monotheists will reach him..." [7]

Strike At America So America Cannot Strike at Saudi Arabia

The damage done to Al-Qa'ida's image by the Saudi bombings is not the only reason the organization prefers targeting "Crusaders" in Saudi Arabia or carrying out attacks in the West. According to Louis Attiya Allah, some Al-Qa'ida members claim that the Saudi regime's continued existence is in the organization's best interest, because it prevents the U.S. from striking hard at the Islamists in the Arabian Peninsula.

When asked why there had been no Jihad operations against the royal family, Attiya Allah said: "I don't know. Personally, I think attacking the heads of the regime will hasten its collapse. These decisions are discussed at Mujahideen meetings, and it is they who make this kind of decision, as ultimately these are military decisions.

"Perhaps the aim of the Mujahideen is to refrain from toppling the regime because the treasonous cover provided by the Saudi regime prevents America from striking a powerful blow to the entire country. That is one of the ideas that led the Mujahideen [to prefer] first of all neutralizing America, or paralyzing it, and only afterward turning to this regime and its ilk. I say this, even though I maintain that eliminating some members of the regime would be very useful and would make things easier for the Mujahideen without causing the regime's downfall."

Attiya Allah also discussed what might happen in the region were the Saudi regime to collapse. When asked whether "the Americans would leave us alone if the zero hour arrives and the regime of the House of Salul is removed," Attiya Allah responded:

"No, they would not leave us alone. As a first step, they would try to secure the oil fields, in accordance with an old plan. They would not stand idly by. But the question is whether they would be able to do this in the event that the regime completely collapses and anarchy prevails. I doubt this very much. If they become more and more entangled in the Iraqi quagmire, and if we strike painful blows in America, those blows will deprive them of their ability to focus on [Saudi Arabia]... What arouses real concern is the acts of their allies the Shiites in the event of the collapse [of the Saudi regime]. This would be an extremely grave situation requiring great thought and preparation of alternatives by the Mujadiheen."

Also in the interview, Attiya Allah explained why Al-Qa'ida was more concerned about the U.S. than about the Saudi regime: "The Mujahideen are waging a great

ongoing war with the masters [the Americans], and the slaves [the Saudis] have no place in this battle. The slaps and kicks that harm the slave during the Mujahideen's battle against its master are of no consequence in light of his fate when his master is defeated... The Mujahideen are warring with the masters, but we may soon see a little more attention directed toward these slaves..." [8]

Al-Qa'ida's Political Program

In the interview, The Voice of Jihad asked Louis Attiya Allah how he responded to those who argued that Al-Qa'ida had no comprehensive political program. He said, "Does [Saudi Crown Prince] Abdallah bin Abd Al-Aziz, for example, have a political program, apart from being an agent and slave of the Americans? Do any of the existing regimes in the Islamic world have a genuine political program?... If you mean a political program compatible with the existing world order, I say to you that yes, Al-Qa'ida has no political program compatible with the existing world order, simply because the existing world order does not recognize us as an independent Islamic state, and forces us to be its satellite, to adapt ourselves to its secular laws and to be subjugated to its military rule.

"Al-Qa'ida is absolutely opposed to this, and states: The world order must be removed from the region and defeated, first of all militarily. Then, the Islamic state must be reestablished, in accordance with the Islamic regime. This means that we will control our fate, rule over ourselves, and control our resources. More generally, we will rebuild our lives according to our foundations and our principles. The experience [of an Islamic state] is real, and it existed 1,300 years ago. The peoples of the East ruled themselves and lived according to their own rules long before the West was in the region. There is nothing to prevent the revival of these rules, which are based on the Koran and the Sunna...

"No political program has a chance of succeeding if we do not defeat the West, militarily and culturally, and remove it from Muslim countries. Then, it will not be difficult for the nation, with the help of its tremendous resources, to rebuild life according to religious Islamic principles. We will become the masters of the world, as the world's economic fate depends on us because we have the resources the world needs and all the elements of controlling the world are in our hands. What we are lacking is to live free and to rule ourselves by ourselves, cut off from the West and its agents."

'Arab Nation States Have Neither a Right to Exist Nor a Popular Base'

Attiya Allah also spoke of the fate Al-Qa'ida has planned for the Arab countries: "The [Arab] nation-states... are a Western model that the West created to allow it to build up its general colonialist plan for the Islamic East. These countries have no religious foundation, and have neither a right to exist nor a popular base. They were forced upon the Muslim peoples, and their survival is linked to the Western forces that created them. Therefore, the general aim of the Jihad and the Mujahideen is to strike at the foundations and infrastructure of the Western colonialist program or at the so-called world order – or, to put it bluntly, to defeat Crusaders in the battle that has been going on for over a century. Their defeat means, simply, the elimination of all forms of nation-states, such that all that remains is the natural existence familiar to Islam – the regional entity under the great Islamic state.

The Jihad Movement Will Not Stop at Any Arab Border

"Expelling the colonialists from the Muslim lands means simply eradicating the borders and all types of nation-states created by the West. The significance of this is that when the Jihad goes into action in Iraq, for example, it will not stop at the colonialist borders; it will not stop in Jordan and recognize it as an entity, because in Islamic concepts this country called Jordan has no [right to] exist. The Jihad movement in the Arabian Peninsula will not be stopped by the borders of the so-called Kingdom of Saudi Arabia, because the entity called by this name is an artificial entity that has no religious foundation. There is no religious consideration that prevents, for example, the transfer of Jihad outside this entity to Yemen or to the countries called the Gulf States. All these types of nation-states have no significance, and they have no [religious] protection preventing their removal

"Igniting the fire in the Arabian Peninsula is expected to be one of the keys to the great change, because the Arabian Peninsula is the heart, and any change in the Arabian Peninsula affects the other parts of the Islamic body."

'The More Martyrs' Blood Shed, the Greater the Light of Jihad'

"Even if we assume that, Allah willing, the sparking of conflicts will lead to painful results in the short term and perhaps in the intermediate term, in the long term the changes happening here will be the key to the cleansing of the entire Islamic world, to ridding ourselves of the colonialists, and to removing the Crusaders – so that we can then prepare for the great conflicts with them in the battles to come, including the decisive war with the Byzantines of which the Prophet spoke... [9]"

"The main enemies of the nation, the Byzantines, will not come to their end until Judgment Day, and therefore there is no point in talking of stopping the battle... The most important thing is that the Mujahideen will safeguard the burning ember of Jihad. The more martyrs' blood is shed for the sake of this ember, the greater its light; it will burn the enemies more quickly and victory will draw near, Allah willing..." [10]"

[1] *The Voice of Jihad*, Nos. 1 and 2, Sha'ban 1424 (October 2003).

[2] Louis Attiya Allah is the alias of a Saudi who is considered a leading Al-Qa'ida ideologue. His writings have appeared on the Internet since September 11, and since the killing of **Sheikh Yousef Al-'Ayyiri**, Attiya Allah is probably the most popular of Al-Qa'ida's ideologues.

[3] A highly derogatory term used by Islamists for the Saudi royal family, the house of Saud. The term is derived from **Abdallah bin Ubay ibn Salul**, considered in Islam to be the leader of the hypocrites.

[4] *The Voice of Jihad*, No. 6, Shawwal 1424 (early December 2003).

[5] *The Voice of Jihad*, Nos. 1 and 2, Sha'ban 1424 (October 2003).

[6] *The Voice of Jihad*, No. 2, Sha'ban 1424 (October 2003).

[7] <http://groups.yahoo.com/group/globalislamicmedia/message/228>.

[8] *The Voice of Jihad*, No. 6, Shawwal 1424 (early December, 2003).

[9] A reference to the war against the Christians, termed in this context "Byzantines" following a Hadith that is attributed to the Prophet Muhammad regarding the future battle. See [MEMRI Special Dispatch No. 447](#).

[10] *The Voice of Jihad*, No. 6, Shawwal 1424 (early December 2003).



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